Volume LXIV CHICAGO, FEBRUARY 17, 1910 Number 25

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

World=Peace

Our greater age is realizing that the world is one humanity, is one; that for all there is the same rational and moral order.—Dr. Thomas.

My country now to thee
Rings the new liberty
Of love and peace.
Speak to the flag unfurled,
Speak to the marshaled world
Through stormy passion hurled,
That wars may cease.

O god, to thee we pray,
Haste thou the glorious day,
Of princely birth,
When swords shall lie in sheaths,
When Love her message breathes,
When Peace her garland wreathes
O'er all the earth.

De Funiak Springs, Fla. Vandelia Varnum Thomas.

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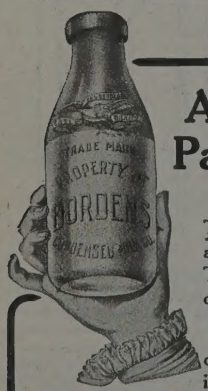

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2. Concerning Seeding: Sowing.
3. Concerning Weeds: Cultivation.
4. Road Making.
5. At the Horse Fair: Breeding.
6. The Harvest Field: Reaping.

We publish elsewhere in this issue the first sermon, "Concerning Soil: Plowing," and commend it most highly to our readers.

—From Hoard's Dairyman for January 25, 1910.
Published Weekly at Fort Atkinson, Wis.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Volume LXIV. THURSDAY, FEBRUARY 17, 1910. NUMBER 25.

The weary day declines in cool, refreshing night,
Along the hills the shadows deepen, fades the light
From out the quiet blue, and all at length is still.
It matters little: day and darkness work God's will.

—*Frederic Rowland Marvin.*

What a fearful statement was that made by Judge Mack of Chicago before the Immigration Commission in Washington last week, that over a thousand immigrant girls who left Ellis Island for Chicago during the last two years have been lost before they reached their destination. Surely here is need, as the wise Judge declares, for rigid regulation and official federal supervision.

A school boy eighteen years old shot himself early last Sunday morning in this city. He was a high school boy. The papers gave as the cause that his mother scolded him for staying out so late. Probably it was not the mother's anxiety but the staying out late that distressed the conscience or weakened the will. The staying out late leaves boys and men many things to regret, and many desponding hours.

Chicago has been favored by a visit from the Rev. A. S. Crapsey of Rochester. In an address on "The Persistence of Personality" before the Ethical Culture Society last Sunday he said:

> Today we have in the world a larger number of great personalities than ever before. The reason why we think we have no great men is because we have so many. The reason we do not fear the return from Elba is because Napoleon is always in Paris. We have many Roosevelts. When personality once is created by the operation of these spiritual forces it persists. You can't kill it. It lives and inspires throughout the ages.

President Taft chose an auspicious day to read his warning to unscrupulous corporations. Now let the warning be justified by taking heed on the part of the warned and execution on the part of the warner. But Lincoln's birthday was a poor day on which to apologize for the shortcomings of the party to which Lincoln gave existence. Lincoln was nothing if he was not a man of the people, all the people, all the time. Predatory wealth in any character must not look for consolation on Lincoln's birthday.

The International School of Peace, 25 Beacon street, Boston, has issued in pamphlet form Justice Brewer's address before the New Jersey State Bar Association last June, on "The Mission of the United States in the Cause of Peace,"—another weapon in the bloodless warfare, a Columbian without powder and ball. In the same form and from the same publisher comes the pamphlet on "The Literature of the Peace Movement," by Edwin D. Mead. There is no one more competent than Mr. Mead to write on the bibliography of the Peace Movement.

Prof. Eduard Meyer, the great German historian, is in Chicago to lecture at the Northwestern and Chicago Universities. Incidentally this great scholar announces his intention of studying the negro problem in this country. This is good news to all good citizens. We may not anticipate his conclusions,—he may not be able to compass the subject sufficiently to justify conclusions,—but it is an academic study worthy the attention of trained minds. When such study is given the subject, we believe that much of the prejudice born of passion and outgrown conditions will be removed, and not until then.

Rev. William Carter, a prominent pastor in New York City, is reported as saying last Sunday that New York City is a grave-yard for ministers, and that it is so because "ministers are compelled to bear the whole burden alone instead of having the sympathy, support and hearty co-operation of the whole congregation. A Church calls a pastor and then complacently sits back in the pew and with folded hands says, 'We have called you, we pay your salary, now go ahead and do the work.'" If the Doctor is correctly quoted, the New York ministers have little to complain of. Outside the city of New York, many laymen do what they do in New York, except "sit in the pews." When Sunday comes, "*they,*" outside the city of New York, are too tired to seek their pews—they rest themselves in automobiles or slippers, or in doing a little extra work at the office.

There seems something anomalous in the movement in Grace Church, New York, to build an "open air pulpit" for an "out-of-door service," at a cost of $375,000. It is quite fitting that this church should build a memorial to its beloved Dr. Huntington, but after it is built the man who would talk to the people of the street must needs go where the people are rather than expect the out-of-door people to seek the speaker environed in stately architecture. The Master was not provided with a suitable place in which to stand when he preached on the shore of the Sea of Galilee or a carved chair in which to sit when he

declared the Beatitudes on the Mount. But he did not live in New York City or work in the twentieth century, and he was not an Episcopalian. But "the open pulpit canon" which was passed last year by the House of Bishops of America would allow him to speak under the provision that admits "the clergy of other denominations" to speak in Episcopalian Churches.

Dr. Carroll's annual statistics of the churches of the United States are always looked for with interest. The statistics for 1909 have just been made public, and contain the usual "surprises." The gain in the church membership is about the average of preceding years, but there is a larger gain of ministers and of churches. Several new "bodies" have been discovered during the year,—three "Churches of the Living God" and nine "Faith Associations"; so that now instead of the 148 different denominations of which we spoke in the UNITY editorial notes, we must say 174 different denominations. The disproportion of men and women in the Church membership is not so great as is sometimes assumed by editors and preachers. All the religious bodies together represent 57 per cent women and 42 per cent men, but the discrepancy is greater in Protestant bodies, where it is reported as 61 to 39 per cent. Notwithstanding the contrary claim which is often urged, the Christian Science Church has the highest percentage of women of any denomination reported, that of 72.4 per cent women to 27.6 per cent men. There is a great growth in the Russian, Greek and Armenian churches in the United States.

The traditions established by Mr. Gannett, of the Unitarian pulpit of Rochester, New York, for dainty printing and skillful announcement, are being perpetuated by his successor, Mr. Rumball. The "Home Word" for February announces the Church at once as "Unitarian, Nonsectarian, Humanitarian." The Pastor asks for a letter from each member of the congregation answering the question "What should this Unitarian Church be and do for Rochester?" and promises to embody the suggestions thus received in a sermon. Publicity is invited as to what the new Parish House should be called, with a manifest leaning of the Pastor toward "Channing Hall." This Church evidently believes in centennials, and proposes to celebrate this year the centennial of James Freeman Clarke, Samuel May and William Henry Channing, as well as that of Theodore Parker. The Pastor's "Word" ends with this declaration:

WHAT DO UNITARIANS BELIEVE?

We believe in believing in all we say we believe.

We believe in living for a God who loves everyone.

We believe in goodwill to men, even to those who love no one.

We believe in making the world homelike, and feeling at home in it.

We believe in the common people.

We believe that we are not the only people who believe these things.

We believe that we do not always practice what we preach, but we try.

An old subscriber of UNITY writes:

Enclosed find one dollar to be applied on the Emerson Monument Fund. It cruelly happens that this mite is my might. Emerson builded for himself a more enduring monument than any artist can shape out of bronze. But the latter will preserve at least his physical lineaments, and that is something.

This is the second subscription received to that end. UNITY sincerely hopes that this movement will become widespread. The Literature Class in connection with the Abraham Lincoln Centre is planning for an Emerson Reunion at an early date, at which time there will be Emerson reminiscences, appreciations and quotations, and, so far as possible, though there will be nothing obligatory, contributions to the Emerson Monument in the way of dollar subscriptions and upward. In these days of big subscriptions and the much talk and often cowardly escape behind the "many demands," a demand so "ideal," so remote from "practical needs" and so modest in its expectations is easily laid aside. This automobile age of "charities" is in great danger of running down and running over the small benefactions of co-operative loyalties, which, after all, have most to do in making this world a beautiful place to live in. Later along we will acknowledge in the columns of UNITY the receipt of these contributions and the names of the donors. Meanwhile, cannot the readers of UNITY help awaken an interest in this "Emerson Reunion"? Certainly there is not a Church represented in the UNITY reading list that could not join *con amore* in this Emerson Social, Festival, or Reunion to awaken anew a sense of appreciation, revive anew a sense of gratitude, and indirectly to promote the Monument Fund, which will represent a national and international fraternity of hearts. Don't let this modest call of the ideal be run over.

We have previously called attention to the activity of the Department of the Social and Public Service of the American Unitarian Association. We are glad to note that three more Bulletins, Numbers 4, 5 and 6, handsomely bound in serviceable covers, have recently been added to their social service series, any or all of which can be had for the asking. Bulletin Number 4, "The Remedy for Industrial Warfare," by Charles W. Eliot, is a reprint of the article in *McClure's Magazine* on "The Canadian Method," which was noted in a previous issue of UNITY; Bulletin Number 5 is entitled "Some Unsettled Questions About Child-Labor," by Owen R. Lovejoy, the General Secretary of the National Child-Labor Committee; and Number 6 is by Dr. Francis G. Peabody on "The Social Conscience and the Religious Life." The last is perhaps the most needed by church-goers. Still there are many intelligent people who look with suspicion upon any effort

on the part of the Church to engage in social helpfulness. The institutional church, an inadequate, if not a stupid name for a living thing, is still patronized by many intelligent ministers as though it were a dangerous concession, a step-down in spirituality. Here is the closing paragraph of Dr. Peabody's argument:

> The Social Conscience and the Religious Life are not two ways of living, but one continuous path, along which the duty of the present time is led toward the Eternal. Up the way of the social conscience toil the servants of the modern world; and on that steep path they meet the master of the religious life, saying, "Follow me," "Take up your cross and follow." The farther they go, and the higher ground they gain, the clearer becomes their vision of the world at their feet. The doing of their duty has brought them where they see things in perspective and proportion. They have—as Robert Louis Stevenson said of Jesus Christ—not so much views of things, as a view. The limited horizon of their ethics enlarges into the infinite horizon of their religion. And finally they discover that they have not climbed alone, but have been all along the way guided and led. Through the silences of duty they hear the summons of the Eternal; and the call of the social conscience becomes not only a call to man, but not less clearly a call from God.

We regret to learn that what seems to us the mischievous bill looking toward subsidizing the "George Washington University," a private institution with denominational antecedents, as an agricultural school by the United States Government, has passed the Senate Committee on Agriculture, and that Chief Justice Harlan appeared before the House with the bill on the 10th of December. We further learn that Justice Harlan has been for many years on the pay roll of the Washington University as a lecturer in the Law School, and that his son, Richard M. Harlan, who is a special agent for the University, is engaged in lobbying the bill through Congress. It is questionable taste, to say the least, for a Chief Justice to appear in this role. We would not impugn the motives of the Judge, but "Caesar's wife should be above suspicion." On the main issue we are clear that nothing but special influence and the American politician's disposition to be agreeable, particularly to his political friends, can establish so vicious a prestige on so slender a provocation. The District of Columbia is already sufficiently stocked with "Universities," and the Capitol of the Nation is a poor place to begin the education of the farmer. Congress may well encourage such education,—it may be very well for it to establish a new institution of its own, but an agricultural college without a farm, and without farmer children to patronize it, is an absurdity. We repeat, if Uncle Sam wants a farm school, let it be where the farmers are, and where something more than a garden patch is available for experimental work. This attempt to establish an agricultural annex to an impecunious institution that has been "sledding along" for so many years comes dangerously near being a scandal, and the members of the present Congress have trouble enough of that kind already without adding another in the name of the "poor farmer."

A Prophet of the Soil

A Golden Wedding was the occasion for the recognition and glorification of the man who stands foremost today among the prophets of the soil in America. W. D. Hoard is more than editor of the *"Dairyman,"* the leading dairy journal in the world; he is the child of the soil, a farmer boy who served his apprenticeship as a "cow man" in "York State." He came early to Wisconsin as a pioneer lad. The roles of singing master, private soldier throughout the war period, country editor, Legislator, Governor, University Regent, are but a few of the incidents in his life, the main vocation of which has been through it all, the glorification of the soil, the humanization of the cow, and the domestication of the humankind as master of the barnyard, the conservator of field energies, to which end he became the head alfalfa man in the Middle West.

W. D. Hoard has "won out" on the main line of his mission. The genial wife, with her halo of gray hair, the beautiful home on a shaded street of the attractive little city of Fort Atkinson, the burly sons, the jolly grandchildren, the big printing establishment, and all that, are but accessories, not indispensable to his main mission, that of establishing first-hand relation between the human and the divine through the God-given earth. He is a modern Moses, who reads the mandates of the Eternal into the very fragments of stone, the crushed rock, the clay and sand of the broken tablets.

"Back to the farm" is a pretty-sounding phrase that sounds hollow when enunciated by city-weary people, but Mr. Hoard's "There is nothing wrong with the farm" is a phrase charged with meaning and inspiration, for it is spoken by one who stayed on and knows how it is himself.

It is not in the UNITY line to exploit a farm journal, or to sing the praises of one who deserves such a song, and asks not for it, though by common consent he be recognized as Wisconsin's foremost, all around citizen. But it is quite in UNITY's line to use this Golden Wedding to point the neglected moral that it is possible for the human to become co-worker with the divine only by becoming under him a creator, taking up the unfinished tasks, and by tillage and training completing the work of creation.

The ethics of the barnyard, as expounded by this genial farmer, holds good in the State House, and must be ultimately applied to the Halls of Congress. The canons of a good dairy apply to good home-making and to high statecraft. The man who deals fairly with his cow is the man who can say with Governor Hoard: "I have tried to live so that men would believe in me and trust me; I do not think a man can go very far without the respect and good will of his neighbor. Success in life is too often measured by values in dollars and cents. It has always seemed to me that money cannot compensate for the love of men and women with whom we pass our lives."

The Crisis in the Church

The average Protestant layman, though he may be a nominal church member or pewholder, does not realize the vast importance of the Church. He does not clearly see or fully appreciate the fact that it provides the chief motives, ideals, restraints and discipline of life; that it stands guard over the sanctities of the home; that it safeguards property with protections that no police force provides; that it contributes to the market place the moral influences most needed there; that it equips the court with principles of justice without which human society would dissolve; and that it constantly replenishes the enthusiasms that support education.

The average man does not fully realize his responsibility to the Church. He often merely throws it a few coppers when he ought to give it his best life. He discourages its minister by spending more on a single day's outing than the whole amount which he annually doles out to the cause of religion. He weakens the pulpit by decreasing his subscription as his income increases, so that many preachers actually receive a smaller daily wage than hod carriers. He drives good men out of the ministry by turning his back upon the church on Sunday and breaking one or more of the Ten Commandments every week day. He prevents superior young men from entering the sacred calling because his flagrant neglect of the church makes the college student feel that these present conditions, for which he is chiefly responsible, have robbed the clerical office of dignity and power. By his example, he effectually trains his children to ignore, if not despise, religion, for they do not long honor as sacred what the father treats with indifference. Because he shirks his spiritual duties, his wife is compelled to resort to bazaar, rummage sale, or oyster supper in order to pay the minister's meager salary, when long overdue; and no wonder that she, too, in time, lays down the heavy task and becomes a churchless heathen like her husband!

The average man does not realize the crisis which the Church faces today. He occasionally reads some statistical statement which seems to show that religion is more prosperous than ever before and that Christianity was never so strong as at present. But if all these optimistic statements are true, why are so many churches empty? Why smaller salaries for ministers while wealth multiplies and the cost of living increases? Why such frantic efforts to attract people into the pews? Why so many catch-penny enterprises to support preaching? Why such an alarming decrease in the number of young men entering the ministry? If Christianity is in such a flourishing and satisfactory condition, why so many divorces, scandals, defalcations, mobs, murders,—so much political bribery, municipal corruption, business dishonesty and legislative debauchery?

Even the multitude of philanthropic and reformatory activities, abounding everywhere, themselves reveal the impending crisis of the Church. No sane man points in pride to the large number and immense size of jails and poorhouses as evidence of human progress. Humanitarian agencies (excellent in themselves) are largely necessary because religion is inoperative where it ought to be supreme; and it is inoperative because the average man has turned his back upon the Church. He gives it no adequate part of his income, and he bestows upon it little time and no consecrated loyalty. The Church is being damned in these days for failing to serve humanity faithfully, by the very men who have robbed it of support or who have left it to serve the flesh and the devil! If the average man would only sacrifice for it and pour his life into it as he ought, a large part of the world's reformatory work would be unnecessary. Help the Church to touch the hearts of people with the spirit of Jesus,—recreate life at its source and center,—and then men will fast abandon follies and outgrow evils. What is needed is not so much a call to service but a demand for consecration; out of the new heart will come the noble conduct.

We hear much about the relation of the pulpit to social problems. But this is beginning at the wrong end. When the average man comes to realize his whole duty to the church, then all social problems will be placed in the way of speedy solution, so far as human imperfection permits. The problem of child labor, for instance, is fundamentally a religious problem. An adequate Church will make such conditions impossible; but we cannot have that adequate Church unless we have the loyal and effective co-operation of the average man,—not as a pewholder but as a pew occupant, not as a subscriber to its funds but as a worshiper at its altar, not as a distant patron of its activities, but as a participant in its Sunday-school.

The crisis of the Church is acute just at this point. The average man is looking and longing and laboring in every direction except the Church for deliverance from pressing evils. But what is to become of the Church, man's most effective tool for social service and personal excellence, when the average man insists that some other path is the highway to heaven? When forsaken by those who ought to equip it with power and lead it to victory, it is compelled to devote all its energies to the support of a minister with an ever-shrinking salary.

What is to become of the Church if the average man, instead of helping it to do great things, runs off in hot haste after every oriental vagary or philanthropic enterprise that merely toys with the fringes of life? Is it fair to curse the Church for its weakness, when the men of substance every Sunday morning speed away from it as fast as possible in automobiles and those who plead for social justice turn their faces away from the one institution that does more than any other to make human society possible and to promote the moral sentiments that make just laws effective?

When we hear less about the relation of the pulpit to social problems and more about the obligations of the average man to the Church, calling him to help it to the utmost that it may be all that it ought to be,—then the problems of society will begin to be solved, because the deep spiritual roots of life will then begin to be fed. The one effective method of reform and progress is inward to the soul; more inner life in the spirit of the master, and then all else will follow.

The average man does not realize that the crisis which the Church faces means a crisis for civilization. Conditions are more serious than our optimists imagine, and the danger lies chiefly where seldom suspected. Two concrete examples, chosen out of a wide experience of similar cases, may throw a little light on this truly momentous subject.

1. A small city in the middle West, above the average in culture and respectability, has doubled in population during the last generation, by normal

growth without material changes in race proportions. Its wealth is now tenfold greater than in 1875. Several hundred palatial homes now adorn its well-paved streets, along which many automobiles are active on Sundays,—but they are seldom seen near the churches! Four small religious societies have died in this period and none have been organized. All the church buildings now in use are in poorer repair than at the beginning of the period. The number of men now attending morning services is not as large as then; the salaries of the ministers are relatively smaller; and the churches do not today exercise so strong an influence upon the community.

The average man of Protestant inheritance in that town is at present comparatively indifferent to the cause of religion as represented by the churches. He seldom takes more than a perfunctory interest in their affairs. Probably he could not tell the difference between their creeds. His children in the high school would find difficulty in turning to any passage in the Bible. This has come about, not because the churches have been recreant, but because he has ceased to care for the things of the spirit, which the Church represents.

Now does some one declare that the Church is wholly to blame for this state of affairs? But is this fair and just? When you find a poor school in a village, where the teacher is paid a starvation wage, where parental indifference abounds and where low ideals and customs prevail, do you hold the poorly paid and supported teacher wholly responsible? The truth is that it is not education that has failed, but chiefly that the people have failed. So likewise, the ministers in that town must not be blamed because the average man never opens his Bible, seldom attends church and is indifferent to what his boy does in the Sunday-school.

But the important point to be emphasized is this—The church crisis in that town means a serious social crisis, for which the average man is responsible. Inquiries about the fortunes of persons who were young people there twenty-five or thirty years ago will call forth many a sad and melancholy story: This one divorced. That one? Died a drunkard. This one? In jail several times. That one? Ran away with another man's wife. This one? In prison for bribery. That one? A confirmed gambler. This one? Shot by his mistress. That one? A notorious swindler. Fortunately, not all replies would be like these, but an alarmingly large proportion, as the writer can certify from experience. By the side of the large jail that was new in 1876, another, twice as large, has recently been built. The jail committals have increased much more rapidly than the population. Its threshold shows increasing wear; those of the churches less!

2. Take another illustration from a neighboring state. Some forty years or so ago the member of the faculty of its great university who never went to church was a rare exception. Among the 500 convicts in its state prison there were almost no college graduates. Today in that same university the members of the faculty who regularly attend some church and sacrifice for its support are in a decided minority! In the state prison over 100 of its 700 inmates are college men! From less than one per 100 to one in every seven! Certainly a most astonishing and alarming condition of affairs.

It is not necessary to attempt to state the exact relation of cause and effect in this startling phenomenon. It will be well, however, if the average man will stop a moment and seriously ask himself whether his personal attitude to religion and the Church is what it ought to be.—*J. H. Crooker.*

COMPLETION

When I shall meet God's generous dispensers
  Of all the riches in the heavenly store,
Those lesser gods who acts as recompensers
  For loneliness and loss upon this shore,
Methinks abashed, and somewhat hesitating,
  My soul its wish and longing will declare,
Lest they reply, "There are no bounties waiting;
  We gave on earth your portion and your share."

Then shall I answer: "Yea, I do remember
  The many blessings to my life allowed.
My June was always longer than December;
  My sun was always mightier than my cloud.
My joy was ever deeper than my sorrow,
  My gain was ever greater than my loss;
My yesterday seemed less than my tomorrow,
  The crown looked always larger than the cross.

"I have known love in all its radiant splendor;
  It shone upon my pathway to the end.
I trod no road that did not bloom with tender
  And fragrant blossoms planted by some friend.
And those material things we call successes,
  In modest measure crowned my earthly lot.
Yet was there one sweet happiness that blesses
  The life of woman, which to me came not.

"I knew the hope of motherhood. A season
  I felt a fluttering heart beat 'neath my own.
A little cry—then silence. For this reason
  I dare to you my only wish make known.
The babe who grew to angelhood in heaven
  I never watched unfold from child to man,
And so I ask that unto me be given
  That motherhood which was God's primal plan.

"All womankind he meant to share its glories:
  He meant us all to nurse our babes to rest,
To croon them songs, and tell them sleepy stories,
  Else why the wonder of a woman's breast?
He must provide for all earth's cheated mothers
  In his vast heavens of shining sphere on sphere,
And with my son there must be many others,
  My spirit children, who will claim me here.

"Fair creatures by my loving thoughts created,
  Too finely fashioned for a mortal birth,
Between the borders of two worlds they waited
  Until they saw my spirit leave the earth.
In God's great nursery they must be thronging
  To welcome me with many an infant wile.
Now let me go and satisfy this longing
  To mother children for a little while."

—*Ella Wheeler Wilcox.*

A very subdued-looking boy of about thirteen years, with a long scratch on his nose, and an air of general dejection, came to his teacher in one of the Boston public schools and handed her a note before taking his seat. The note read as follows:

MISS B——:

Please excuse James for not being thare yesterday. He played trooant, but I guess you don't need to lick him for it, as the boy he played trooant with an' him fell out, an' the boy licked him, an' a man they sassed caught him an' licked him, an' the driver of a sled they hung on to licked him also. Then his pa licked him, an' I had to give him another one for sassing me for telling his pa, so you need not lick him till next time. I guess he thinks he better keep in school hereafter.—*Lippincott's.*

The cross of Golgotha can never save
  Thy soul from deeper hell,
Unless with loving faith thou sett'st it up
  Within thy heart as well.

—*Augustus Silesius.*

THE PULPIT

God, Our Moral Comrade

By Edwin A. Rumball, Rochester, N. Y.

"My soul thirsteth for the Living God."—Psalm 42.

"Heartily know, when half gods go, the gods arrive."—Emerson.

There are dead gods. There is a quiet, gloomy cemetery of the soul where they lie buried. From time to time they rise from the dead, but because they are not constitutionally fitted to satisfy the thirst of man, they are returned to their tombs. It requires a Great and Real God to satisfy man. Man will compromise on almost anything, but he is always very loath to compromise on his God. The gods who die are usually the gods who do not work. They have ceased to be of any use to man. The thought of God which we possessed as children, may seem to us now very beautiful. The poetry of childhood has become associated so much with the conception that we may even lament, and confess to being "farther off from heaven" than when we were children. But we will all confess that the simple child thought has given place to a nobler God. That early God lies in his tomb, and while we may often lay lovely flowers of remembrance upon it, we know that he has ceased to be for us, the Living God. Each year we have dreamed our God anew, and left the older God behind. Again, the God, our days of intellectualism gave us may have suffered a similar fate. We then laughed at our childish conception. We may even have felt a little ashamed that we ever thought of a God on a throne above "the bright blue skies." Rejoicing like strong men to run a race, we put away childish things, and called for a God worthy of a college-trained man. We sought an Infinite God with ways past finding out. He offered a splendid challenge to our intellect, and we thought that was what we wanted. We used learned and vague names for his absolute Being. And while we declared that he dwelt in light unapproachable, we saved ourselves from an old-fashioned Deism, by declaring that he was the Word in all flesh. But although we have labored for years to put the breath of real life into his infinite soul, and have tried to shed the glory of his unapproachable light upon the lives of men, on every side we are hearing the cry, often out of the depths of theological erudition, "My soul thirsteth for God, the Living God."

Why have these gods died? However full the cemetery of your soul may be, we may say that two abnormal features, born with them, carried them off. They were either non-moral or non-human. Unless a God is both moral and human, he is not the living God for the thirsty souls of men. It matters little how grand and majestic may be his names, it matters less how comprehensive and enfolding his nature seems, if he is without character, he cannot be our Comrade. With all that may seem to the contrary, "man grows more and more religious." Amid all the sighs there is a note that sings. Above the storm there is heard a voice strong and cheering, and all is well to those who hear it. Man today is athirst for a Living God, because man is growing more ethical in his needs. This gospel fact is not contradicted by the reaction we see against the churches. This reaction has come partly because it was felt that the God worshipped in the churches was not good enough to be of any use. It may even be one result of a growing religion on the part of the people. They are asking for a living God. They are thirsty for a God who can do something in Chicago and New York as well as in Jerusalem. They are thirsty for a God as much concerned for the weary and heavy laden, as the best of men. They have often left the churches to go and do what they thought a Living God would do. They have become friends to all sons of men, have cooled the fevered brow, have aided those ready to fall, have cried aloud for those who could not against oppression and injustice, and though they may have never uttered the word God, their thirst was quenched, their soul revived, they have found the Living God.

If you ever care to trace the sources of man's most vital religion, you will nearly always find that the more human was man's thought of God, the more divine was man's act of life. Look into whatever land you will in this great world-home, and you will see man's gods with human faces; to some a human king, to others a Father, pitying and loving his children. Yea, again and again we have taken the most human men, the least animal, and have throned them as the gods of the race. It has been our best endeavor to replace dead gods with living men, till they have escaped us and been worshipped as non-human. It was easy for men to call Jesus a God when Jehovah and Zeus seemed so far removed from man. And the time came when it was easy to call Mary the Mother of God and the Queen of Heaven, when her son was removed too far from the human plane. Man's persistent cry has been for humanity in the object of his worship.

For some modern minds, God is only the key to a cosmic problem. He is the power behind phenomena that we assume to save our idealism. For many today, the content, the intrinsic value of God can only find expression in the terms of force, blind, unfeeling and all-controlling. We call our religion poetry because we are not sure that it is a living fact founded on fact. We use the word poetry because we do not like the word fiction, but for many it is no more. What is worse for our lives, our cosmic God compels us to grant the truth of determinism. We can trace all effects back to the great Uncaused-Cause, God. Our faith or optimism tells us that the tremendous exact laws are working together for good, but the pawns on a beautiful chessboard in the hands of a good player are still pawns. God, the same modern minds tell us, is the Great Unity, the Unchanging One, the same yesterday, today and tomorrow. Many like Clough, are helped in certain moods, by this changelessness. He writes,

> "It fortifies my soul to know,
> That though I perish, Truth is so,
> That howsoe'er I stray and range,
> Whate'er I do Thou dost not change,
> I steadier step when I recall,
> That if I slip, Thou dost not fall."

Many of you will recognize that feeling, and remember the mood that provoked it. But I do not feel that this is the God, men are thirsting for today. He might suit certain Hindu minds, but he has two very serious flaws for an increasing number of western minds. First, He is characterless. All we know of character, all we know of moral perfection must be expressed in the terms of change and growth, because character is itself a term of life. The second flaw, is its independency of mankind. "If I slip, Thou dost not fall"? If I stray, Thou art just as strong, just as good, just as mighty? Then God does not need you and me.

He can get along without us. If we do wrong, he is just the same, the progress of the world is unhindered, the power that makes for righteousness is not lessened. Is not this one of the theories of Eliphaz the Temanite, one of Job's false comforters?

"Can a man be profitable unto God?
Surely he that is wise is profitable unto himself,
Is it any pleasure to the Almighty that thou are righteous?
Or is it any gain to him that thou makest thy ways perfect?"

I find that such a God is of no spiritual or ethical use. Listen. It is wonderfully, fearfully true, that if you slip in the path of life, God is not the same. He does not forge on ahead without you. Suppose that all men fell—and have we not all "come short?"—would God yet be erect? Suppose that humanity was wiped out of existence tomorrow, would God yet live. If you think so, I do not comprehend what you are thinking of as God. It would seem to be some physical energy, making "every bush afire" with itself, but not a Father. He only has value so long as we remember that he is the living Father of men, and as for being not far from any one of us, he is with us, as our most Human Friend.

What then are the most vital attributes of the Living God? They are character and comradeship. God is our Moral Comrade. I am not thinking of any physical force, but of the personal power of righteousness growing with us in the world. "It is Ourself, not ourselves, that makes for righteousness." History is but the story of the comradeship of God with man. He has walked through the ages with all who have loved and served their fellows, a long Emmaus walk with hearts burning by the way. Emmanuel, God with us, of us, not above us, has been the source of our hope. He is not an Overseer, giving us something to do for the sake of the discipline; but is working by our side, the Invisible Man with all men. He is moral, because for him as for his comrades, character is destiny, for there is no salvation for God nor man, but what is based on character. Why! is God unsaved? It is surely part of our everyday gospel by this time, that no one is saved while an unsaved one remains! There is no heaven for man, while a hell exists for his brother. The truth is just a real and full of meaning for God. It is the logical result of our calling him our Father. "God is in hell," said my old college president, "so long as his children wander and fall." He is our comrade, with a heart as real in its feeling and depth as our own. He cannot do what we cannot do. He could not make all men righteous tomorrow, because we could not. But he can keep on year after year, century after century, millenium after millenium, to bring peace on earth and good will to men, because Man can do this.

Such a God, throbbing with human life, has for us many noble evangels. Think of three or four things which can be possible, the day you know the Living God. First, that dreary consciousness that you are the result of forbears and environment, that all you can be was settled in the beginning by a law of cause and effect, *that* may pass away. Over many of our best men and women there has come this paralysis of determinism, and the world is hungry for a gospel that will proclaim as one of its fundamentals, the practical freedom of man. We may have long struggled to spiritualize our monism, but failure may be the only result. To be told that we are the channels of a perfect divine life, baldly means that we can add nothing to an already finished spiritual world. You are only manifesting what is already there. But this is a dying religious philosophy, there is no vim in it. We do not want the Word made flesh, but the flesh, humanity making the Word. It is a proclamation of liberty to the captive and freedom for those in bonds, when we know that our word counts. Yes, if you go forth to overcome evil, to lift men's eyes to a higher vision, your work and life count as a definite vital contribution to the life and work of God. "Is it any gain to the Almighty that thou makest thy ways perfect?" Yea. We are not the tools of God, but co-workers with him, and blessed is the toiler who knows his comrade!

Again, not only does it mean that our willing is effective and free, but prayer—the most hypocritical function in modern religion—has a deeper meaning. So many send their minds, and at times their hearts also, to the cemetery of the soul to commune with some dead God. So uncanny has the habit become, that many good men and women have ceased to pray, saying, "What's the use?" Some have touched it with emotion and called it a poetical function of religion, but, men and brethren, if the God is lifeless, poetry cannot restore him. But the moment you feel in the life of man the throb divine, and begin to practice the presence of the Living God, the God who lives on your street, who lives and moves and has his being in the crowds of the market place, and who yearns and aspires in the reverent souls of quiet country side or silent dimly lighted church, the moment you have communion with the Living God, you will call prayer the most vital function of modern religion. It is so easy to talk to a God you know to be alive. Tell him all. Remember that others are doing so. Your lonely prayers are forever ended. You pray with a host which links the ages with the noble persistency of its purpose. Your prayers will be answered in the same great way, in the light and kindliness of the centuries and not of the hours. For Man is moving to make this world into a kingdom—nay, not a kingdom, for we do not believe in either kings or kingdoms, but, into a Democracy of God. God is not our King, he is of us, born and cradled in the love and aspiration of human hearts, He is our Moral Comrade. Yet once more, the gospel bells are ringing a more joyful note. Our hope and faith are renewed. Many may have already felt that, advantageous as it may be to have a God who is a moral comrade, it does not promise much about the goal towards which all creation moves. If God is so united with Humanity we may not win after all. Our fortune is his fortune also. If we are wrecked, he is wrecked too. Would you have it otherwise? Personally, I do not care much about a harbor. I am so happy to have God with me before the mast, and so many of the ship's crew toil so happily in the same comradeship, that our joy is in the life that is. We are not worrying about any life to come, but some do. What is our gospel for these? It is not concerned with any occult or psychical research, it gladly triumphantly declares, that all will be well. In the will of our Great Comrade will be our peace. In the early days of the race, men might have had ground for pessimism. They could not see the direction of life's pathway. But cast *your* eyes back, can *you* doubt the direction or the power to accomplish? Even as it is, Man has only been a few years on the earth, but it is already certain that they who love kindliness and do justice and walk humbly with their God are in a winning fight. Our hope has already grown stronger than the darkest page of history. If God be for us,

if all the accumulated ethical and spiritual forces of humanity be behind us, who can be against us?

Some of us remember the days when the gospel according to Huxley, "red in tooth and claw," made us cry, "God is too bad to be true." Already, a new cry is heard, for some are saying of the God I have tried to tell you about, "He is too good to be true." But all that is too good is true. Fear not, this is the Living God, our Moral Comrade, merciful and gracious, long suffering, and abundant in loving kindness and truth. He fainteth not, neither is weary, he giveth power to the faint, and to them that have no might he giveth abundant strength.

Statement of Belief

By Rev. John Faville, Pastor of the First Congational Church, Appleton, Wisconsin

Twenty-two years ago today I read a statement of my religious beliefs before an installing council called by this church.

There has been no revolution in my theology since then. But these years have brought some changes in my convictions as to where the Christian minister should put the emphasis in his beliefs and teachings. It is of these I am to speak now.

1. I have no mental fellowship with that minister who said that, in view of what is now coming in agitation and criticism and change, that he was glad his ministry was behind rather than before him. I believe Christian theology is not an unchangeable deposit of doctrine, and that no church creed has a final statement of religious truth. All attempts at the "restoration of belief," the claim that a greater authority is in the Fathers than in us, is fatal to a religion which is to be a living force, a growing power. Finality or infallibility in creed or church or system seems to me both a foolish and false assumption.

I believe that the early church did its own business in its own way and did it well. Their spiritual reenforcement, their unconquerable joy must be ours. But they have nothing to teach us in the scientific or economic fields. Nor did they get all the facts, necessarily, about the Trinity or the Virgin birth, the Millennium or Anti-Christ. We owe more than we have yet paid, in our theology, to the world's intellect. A religion into which our whole manhood cannot go is not less defective than a theology into which our whole mental life cannot go. The mind we have is the best evidence of God as mind, and we must use it.

2. I believe Christian theology has never entered upon a more important time than now. It never had more or better things to learn or to give. The past century has given us a new universe in time and space and material, through scientific research. Theology must admit today that we have a new historic sense, a definite philosophy of history, a doctrine of evolution, and a new conception of the person. And theology is not only feeling the impress, sometimes the shock, of these facts, but is also putting herself under the scientific spirit and method. To recognize the limitations, the mistakes, the false claims at times, of an evolutionary philosophy or physical science, is not so much my part as a theologian, as to appreciate the debt we owe to their methods and facts. Theological thinking today is in much conditioned by science. Charles Darwin more than Augustine, Herbert Spencer more than Calvin have written themselves into the real creeds of this generation.

3. I believe we need to revise some of our views as to the part the Bible has in Christian theology. A theology taken from a Bible equally inspired and authoritative in all its parts ends in confusions and contradictions. The Bible is not equal throughout for our theology. Every part has some historical and ethical worth for us, and it has doctrinal worth for its time, but every part is not the source nor authority for Christian doctrine. The Bible has in it pre-Christian, un-Christian and anti-Christian elements which have no place in the creed of a Christian church. As we are not to confound criticism, research and the rejection of past ideas about the Bible, with the Bible itself, so we are not to confound the Scriptures as a whole with the Christian element in them.

4. I believe God is at the foundation of all our problems. Faith and love, theology and religion, are moulded by our conceptions of him. The God-consciousness is the measure of our growth. The history and the contents of theology are the history and the contents of our ideas of him. So what kind of God do I believe in, as a Christian, or, what kind of God have we found as Christians, must be the first question in any attempt to make a statement of Christian beliefs.

However much the Christian minister may put his emphasis on some other part of theology, though he may hide his God-consciousness—behind his ideas of Christ, or the church, or salvation, or the kingdom—all these are colored if not controlled by his underlying idea of God.

The aim of this paper is to tell you the kind of a God I believe in, to declare what I think is his bearing toward us and what his plans are for each and for all of us.

If I were asked why I believe in a God, I would make essentially the same statement I made twenty-two years ago. My conclusion that there is such a being in the universe has grown and strengthened with these years.

But it is not enough for me as a Christian to say I believe in God. It is not that which makes me a Christian believer. Unless I have something more and radically different from that I have no message or mission as a Christian minister.

I believe that the truest, the most comprehensive, the most vital and the most joyful statement that I can now make in Christian theology is this:

I. *I believe in the Parenthood of God.*

I use the word Parenthood instead of Fatherhood because it seems to me more accurate and richer in its contents. Fatherhood has become almost a cant word among us and when used at its best often misses that dearer relation of motherhood which must always be included in this Christian conception.

Since the days of Christ we have used the words "Our Father" in prayer, but we have usually thought and taught about some one else. I believe that no theology has as yet measured the meaning of parenthood. No system of doctrine has yet been wrought out under this truth. No creed has as yet put anywhere near the right emphasis upon it. No church has as yet preached it in proportion to its importance to the world.

"I believe in God, the Father Almighty" has been repeated for centuries, but we have generally believed in God Almighty, the Eternal Sovereign, Absolute

Intellect, Infinite Force, our Maker, Ruler, Judge, but not "Our Father."

What, then, does this article of my belief mean to me?

1. God did not some time in history or in eternity begin to be a Parent. He did not authorize some prophet or people or Christ to proclaim that fact as a new element or relation in his life. It is not a function he took upon himself when man came or after Christ lived. He did not create us and then conclude to be a Father to us. By nature God is a Parent. Nothing about him in his relation to humanity is so deep, so vital as that. Whatever else God is—and he is infinitely full of other elements of being, this article does not measure him in all the scope of his activity or his nature—for you and me his parenthood is from everlasting to everlasting. The paternal, the maternal is in him the eternal.

2. This belief is to me not purely a religious one, not wholly a venture of faith. The doctrine of evolution has gotten well away from a first cause which is only an "It." Philosophy or physical science has little quarrel with the thought of God as a person. "The evolving universe is not the home of eternal indifference or unresponsiveness." God, the eternal mind, expresses himself in the things that come to pass. That mind is knowing, rational, willing, good. To think otherwise about it is suicidal. That being has brought forth man and man is personal, rational, spiritual; he is like his Maker. God creates our solar systems, but not in his likeness. Humanity is not a sun flung off under the law of force, but a child born under the laws of life and love. When evolution forsook the body and turned to the soul, then there came the essence of God into humanity. The finishing of the human being, the making of a man, that was the highest earthly work of God.

The old pre-Christian words and "he created man in his image after his likeness" are finding an echo in evolutionary philosophy and in physical science.

The "originative spirit" has at last brought forth after his kind. We are his offspring. "To all rational beings everywhere the conceiving and creating being must be of the nature of a parent."

3. But I do not believe in God's parenthood first or most because it seems a reasonable deliverance of science or philosophy.

As a Christian I get this doctrine from Christ: "He that hath seen him hath seen the Father." It is a magnificent stride in Christian theology to change from a Christ whose chief business was to reconcile God, save his government, rescue a few from the wreck of sin—to a Christ who is to "Show us the Father." I believe the Parenthood of God is the center, the vital fact of Christian revelation.

Whatever else Jesus did, whoever he was, somehow he saw, he got hold of God, as his Father and ours. What he did and said and was can only be harmonized with that truth. Theology and religion have been saying of late, "back to Christ," and Christ is saying to us, back to the Father. In Christ we see him, know him, believe in him. In Christ we learn of his purpose and plan, his heart, his sacrificial love, his everlasting joy in the eternal life of his children. With the past, Fatherhood has been a word; with him it was a fact. Biblical theology has dabbled with it, and built a doctrinal system upon many another idea of God, but Christian theology is coming to her own. Its feet are planted on the Christ from whom there came the unique trustworthy authoritative revelation of God's parenthood.

II. *I believe in the childship of every human being.*

The Christian doctrine of man is second only in importance to the Christian doctrine of God. Parenthood in God demands childship in us. Childship is the essence of the soul in relation to God as surely as Parenthood is the essence of God in his relation to the soul.

I am born God's child, not because he concluded some time in history to create me such, but because of the nature of God. On his side that relation is unchangeable. He forever bears his part well. No prodigal has ever shattered, or can shatter this fact of Parenthood. No hereditary taint, no original sin, no transfer of guilt, no derangements of ignorance, no degradations of crime can break down childship as far as God is concerned. God's hell must be full of pity and tenderness and love as well as justice and righteousness. We are not a few of us, by some legal process, some bargain between God and Christ to become his adopted children. We have never, by birth or nature, been any one else's children.

The filial relation in a human being, I hold, is as fundamental and essential a fact as the parental relation is in God.

But this does not mean that actual or perfect childship has been the history of every one, or even of any one. It is easier to drift than to strive, easier to take the lower than the higher, the selfish than the serviceable.

God as parent cannot treat all alike now, nor are all now coming out alike. The prodigal in the far country can stay there if he wants to. Childship in its character, its contents, depends on decisions. The son, the daughter, get where they must say, "I will arise." The full realization of childship comes not from birth, but choice. Parenthood never abdicates, but never compels. My will finally determines whether I go about my Father's business or my own.

I am not the slave or servant of a sovereign, but the free-born child of a home. There is an immeasurable distance between the child breaking the mother's heart by its riotous living, and the child doing its duty in love in that home, its pride and honor and help. God forever wills, forever chooses to be my Father. I would paraphrase the old psalm. Whither shall I go from his parental spirit, or flee from his parental presence? If I ascend into heaven, as a Parent, he is there; if I make my bed in hell, behold, he is there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall his parental hand lead me, his parental love hold me. If I say, surely the darkness shall cover me, even the night shall be light about me, for in it shines his parenthood, and the darkness hides not from him.

But to become his child so that all I have is his and all he has is mine, I must choose him, help him, love him and his children.

III. *I believe in humanity as a family.*

I can do nothing else if I believe in Parenthood and Childship. There might be a humanity of parties, armies, sects, castes, nations, with some other kind of a God, but the Parent God must have a family. Jesus used the expression often, "The Kingdom of God" or of Heaven,—and we have entered on an era of the-

ology and of religion that emphasizes the Christian gospel as the "gospel of the kingdom." But the better phrase is the Gospel of the Family. Humanity as a family—that is the good news of Christianity! And when we receive this truth, live it, the social problems of the world will be solved.

The air is full of the spirit of democracy. Many a prophet of world brotherhood is saying, lo here! lo there! Evangelism, Socialism, Millenarianism, even Militarism, and so many other "isms" clamor for the right of way. The idea is growing that humanity is one. But one what? One race, nation, party? One in social rank, or ownership of property, or of schools or churches or creeds or philosophies? Or one family?

God wants a family. The chief end of man is to glorify God by giving him one. Humanity has no other goal worth the striving.

The world-long demand and search for equality, the blood-sweat of the centuries for human rights, the cry of the ages for civil, religious, industrial liberty, —the upheavals of our day in the interests of the mass, the growing social consciousness, the demand for a social morality, a golden rule society,—all these and more face the minister of Christianity. Perplexing, vital, far-reaching social questions, that bewilder him and sometimes discourage him.

But here also, is first a problem of theology rather than sociology. When we start with the right God and start right with him we will succeed, and not till then.

Christian socialism, social Christianity, the brotherhood of man, the kingdom of God on earth, mean Familyship, and that rests on Childship, and that rests on Parenthood.

When we see and teach for all the freedom, the rights, the duties, the privileges, the hopes and ambitions, the love of the true family; when we mould churches and schools, business and government, art and science after this pattern, all will go well. This is not an easy task; it is no holiday parade to make a world like ours, a home for all its children. It is God's great enterprise into which he is always pouring all he can of himself, and not till we put forever behind us some of the theology of the past that never caught a glimpse of this tremendous truth,—humanity a family,—God's family,—shall we win the battle.

The family relation is a moral one, it builds on justice, righteousness. The family relation is a mutual one, it must build in unity. The family relation is a growing, changing one, it must build better today than yesterday. The family relation is an unselfish one, it must build on the sacrificial spirit.

When I preach the gospel of God as Parenthood, and the gospel of the soul as Childship, and the gospel of society as Familyship—when I insist that everywhere these truths shall have the right of way in the soul and in all human relations—then I have found my message as a Christian minister and a Christian man.

And now I am aware that these three articles are very general, and that all I have said about them leaves much unsaid. Many truths or beliefs necessary to a full Christian theology must yet be grappled with. But here, I hold, is a Christian theology as far as it goes. I must start here and nowhere else for a complete system of doctrine. Here I must begin to build as an expounder and exemplar of Christianity. And while I do not pretend to have worked out in detail every doctrine that is supposed to be necessary to a finished Christian theology, I have had little trouble in my own thinking in adjusting myself to the other questions or problems that come out of our Christian faith and service.

I find that to begin on these articles is not only absolutely necessary for me in making my Christian creed, but just as necessary for a practical, a workable theology, and an efficient Christianity. For my experience with this creed has led me to these further conclusions:

1. I believe these articles gather up the good, the true, in other systems of theology. Our fathers were not babes in intellect, nor dwarfs in goodness. They wrought mighty things for us, and wisdom will not die with us. But thanks to them, we can build, must build, a better Christian temple than they did.

To believe in Parenthood, and Childship, and Humanity as a family leaves nothing rigid nor infallible, nor everything solved. We have certitude still, but not in so large a realm as we used to think. We put an interrogation point after more so-called doctrines or religious facts than we used to. The glory of the family is in its capacity for change, growth, progress. The glory of the parent is in its inspiring the child to larger things, and in rejoicing when the child drops the ignorance of yesterday for the truth of today.

2. This creed makes more, not less of sin. To violate a statute is not as despicable as to try to ruin the business of a good father. To break the law of a commonwealth is not as damnable as to break a mother's heart. Sin is a contradiction, a denial of the law of love. It is a blow first at God. The sinner is the deserter, the traitor in the home. There is no evil so deadly as the ruining of a home. And the rescue from sin can never be through any legal or substitutional process, but through a moral, filial one. In this the sacrificial must always come. The religion of the cross is one thing, our doctrines of the atonement quite another. The Parenthood of God not only means the exaltation of the cross as a cure for sin, but it means the sacrificial love, the cost to God, shall I say the cross of God in its grapple with the sin that separates and blasts and curses his family.

3. This creed has a place for conversion, the birth from above,—the coming back to the Father's house. There is an infinite distance between the prodigal of the far country, the riotous living and the swine, and the prodigal of the ring, the robe, and the feast. There is but one right thing for any life going away from God, and that is to turn and go back. But the child ought not to go away. It is God's child; not saved nor lost, not depraved nor virtuous as a babe, but innocent, a candidate for good or for evil.

To always nestle in the mother's arms, to always take hold of the father's hand, to stay in the home—that is life in its richness, its reality—but this gospel of our Christ never forgets, and never deserts the prodigal.

4. And this creed courts, demands the same and simple religious life,—the child life as the normal Christian life. We are in the days when many are saying, Great are the new cults, and greatly to be noticed! Great is the abnormal and greatly to be discussed! Great are the nerves and greatly to be feared! Great is the mind healer and greatly to be followed! Great is the sub-conscious and greatly to be studied! The "subliminal self," the "other man," the "over-soul," the "mortal mind," "All in All," "Hypnotism," "Psychotherapy," all these and more are asking for a hearing, a place often, in the theology of to-

day. And much in many of these movements is good, but the tendency is to over-estimate what they can do, or their relative bearing on all life. We shall never get the meaning or the measure of life by going down into the cellar of the sub-conscious or grasping after the "subliminal" or by becoming greedy for the so-called miraculous, or by pushing aside the facts of the normal, material and mental world. There is in many a modern movement a straining out of the gnat of past mistakes and misconceptions and the swallowing of the camel of an absurd psychology and a false theology. And the remedy will come along the old simple, sane theology of Jesus Christ, which builds on Parenthood and Childship and Familyship. When we really believe in these, when we start the life of the child and it stays under these fundamental conceptions of God and man and the world, we have then done for the world's health, its nerves and its mind, its body and its soul, the very best that can be done.

5. And then as to death and the future. It was intended and it is possible to think of this universe of ours as a cheerful,, well meaning place, the powers in it not diabolic, but beneficent. A healthy nature that enjoys living, ought, when the time comes, to enjoy dying. We have no call under this theology to despair over the weakness or the wickedness of the world, but rather to wonder and to hope over the good it has attained.

When I get Jesus' vision of God and of man, when I get his faith, I can no more doubt that there will be a future for me, than to doubt that there is a present, and that that future will be the very best God can do for every one of us. The sting of death? "He slept into the dawn of that eternal day that fools call death" is nearer the Christian truth. I like to think "That somehow good wlil be the final goal of ill." I like to think of God by the sweetness and strength of his grace, by his power of redeeming love, by his eternal parenthood, keeping his foothold within the will of the offender, and that every sin-cursed life may some day awaken to the dread and terror of his sin, to find his will enclosed by the divine will, his life still of worth to the Father and his family.

But I do not dogmatize much, and I speculate less and less on that future. Of this only I am sure—"He that hath the Son, the faith, the love, the life of Jesus —*hath* eternal life."

6. And this creed leads me into the church, the church of the living God, the Christian church, that church whose foundation is not priesthood but parenthood, and whose essence is not in offices nor orders but souls. The church to me means the people. Personality must and will always assert itself over all else if given a chance. The best things come by large souls, not large offices or organizations or fortunes. A great soul comes in alliance with something greater than itself and that must always be, not an institution, but a person. So as one called to the work of the ministry in the Christian church, I am to be first man, not a clergyman, a Christian, not an ecclesiast. The priest, the preacher, the presbyter and the bishop are the accidents of the church and are made by the people, not the church made by them. Vestments and rituals, governments and creeds, are only the scaffolding. The holy home, the good man and woman, the living spirit, the people,—are the building. The church, a commonwealth for all loyal citizens, a family into which every child of God should be at home, the church with the spirit that will go out with its gospel to the uttermost parts of the earth, to make all kingdoms the kingdom of our Lord,—such a church only, I believe, will meet the demands of this creed.

Finally, I accept this creed because its author is Christ. I have faith in him. I do not pretend to have fathomed all the nature of Christ or to have settled beyond controversy all the world questions about him. My beliefs about Christ and my faith in him are two widely different facts. Belief is a mental act. Faith is a moral act. Beliefs come because of evidence, facts, and when these fail or change beliefs fail and change.

The Immaculate Conception, the Virgin Birth, the doctrines of the deity, the divinity, the humanity of Jesus—to assent to them are not acts of faith. These must be established by research, history, testimony, fact. They are none of them true because our fathers said they were. They are beliefs, mental conclusions. But faith, Christian faith, is moral disposition and purpose and activity. Christian faith is the faith of Christ; faith in him can only come by having his faith. And that is permanent equipment. I can keep my faith through all these changes of belief. That faith grows and strengthens with the years. It is the divine ocean depth undisturbed by the waves of human opinions and the tides of religious creeds. It rests on experience,—God speaking, Christ living,—the Holy Spirit guiding now.

For me Jesus Christ has made the greatest contribution, the most important addition, the most complete revelation to the world's conceptions of God and of man ever made. He, as no one else, has cleared the path from man's heart to God's heart.

If he be lifted up, he will draw all men to himself, and through himself to God and to each other. I have faith in him, and as a Christian minister I strive to make his gospel of God, Parenthood, his gospel for the soul, Childship, and his gospel for the world, Humanity a family, my gospel.

In a Nova Scotia town lived an old man whose wife had recently died, leaving him in a comfortable house with no one to look after him. He soon began "lookin' round" for a second helpmate, and settled on a widow whose status as a housekeeper for her former spouse was well established. The old man had but one objection to her: she was a Methodist, and he had been a devout Presbyterian all his life.

"It's all right but for that one thing," he confided to his crony, when they fell to discussing his drawback. "Come weekdays, she will be fine, I'm a-thinking. She can keep me tidy, mind the house, and, man, ye know she can cook. But then," and he shook his head doubtfully—"then will come Sunday. We will be starting off for church together, just as husband and wife should be doing on the Sabbath day, and we will come to the corner. Then Mandy, she will be turning to go down the street to that Methodist place, and I will go on to the house of God alone.—*Lippincott's.*

"I am not one of those who lay much stress upon immigration as a cause of crime in this country, either adult or juvenile," declares Judge Lindsey. "My own investigations of police records (and I have investigated those of nearly all large cities) have rather startled me by showing how few of our juvenile criminals are of foreign parentage. Perhaps more children of immigrants get into court, but my judgment is that this is largely because of poverty and ignorance."

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THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES

THE BERLIN CONGRESS.—Preliminary notices of the fifth congress under the auspices of the International Council of Unitarians and other Liberal Religious Thinkers and Workers are beginning to appear in the newspapers of Germany, where the congress is to be held. The *Vossische Zeitung* of January 13 discusses it in part as follows:

"Since 1901, we are informed, international congresses have been held bringing together religious liberals from all civilized lands for the mutual interchange of ideas. The first congress of this character, held in London, was followed by a second in Amsterdam, 1903, a third in Geneva, 1905, and a fourth in Boston in 1907. Germany was represented in all these gatherings: our noted religious historian, the late lamented Otto Pfleiderer of Berlin, was a member of the executive committee for the Boston Congress, and had already most worthily represented German theology by his brilliant paper at the Amsterdam one. The last congress decided that the next session should be held in Berlin, and August 6-10 are the dates fixed upon for the International Congress of Free Christianity and Religious Progress (*Weltkongress fur Freies Christentum und Religiosen Fortschritt*). It seeks to promote both these great ends to bring together for free expression and mutual enlightenment all friends of a spiritually united humanity. Religious conflict has so little place in the program of this international congress, which is to be from beginning to end a Peace congress, that it is content just to show what progress free Christianity has made in the world, and what freedom really signifies in the development of religious thought and conduct. The congress refrains entirely from any interference in the relations of individual countries or religious fellowships. In the previous congresses there has been active participation on the part of many lands, and the preliminary arrangements for the Berlin one give promise of the like, particularly on the part of the United States, England, France, the Netherlands, Switzerland and Scandinavia. In Germany a vigorous religious life has been awakened simultaneously with the striving for progress and fuller development. Religious problems are occupying us just now more than ever. We have every reason, therefore, to cultivate an interchange of ideas with other lands, to learn from them and also show them the significance of German religious life and the theological learning of Germany. This wish was an important factor in Boston in determining the choice of Berlin as the next place of meeting.

"All who desire free Christianity and religious progress will welcome the congress and work for its success. But the gathering of such a number of men and women from many different lands here in our midst is of importance to wider circles of those standing high in the religious and intellectual life of the fatherland. Arrangements for the congress are being most carefully perfected. Most of the foreign delegates will come into Germany by way of the Netherlands and will be welcomed at Cologne on August 4. The Berlin welcome will be given on Saturday, August 6, and representatives of all the nationalities in attendance at the congress will respond. August 7 will be devoted to religious services. In the general sessions, beside the report of the general secretary, Dr. Wendte of Boston, the following topics will be treated in papers and discussions: (1) What do other countries owe to the German religious spirit and to German theology? Dr. Estlin Carpenter will speak to this for England, Dr. Bonet-Maury for France, and for the United States of America, Doctor Peabody, already well known among us. (2) An exposition of German theology and German ecclesiastical affairs by our most noted theological and philosophical academicians: Baumgarten, Bousset, Dorner, Eucken, E. Forster, Gunkel, Harnack, Herrmann, Niebergall, F. I. Schmidt, von Soden, Titius, Troeltsch and Weinel. (3) How can sympathetic relations between the different religious fellowships and ecclesiastical tendencies be brought about and maintained? On this practical subject, Protestant and Catholic, Orthodox and Liberal, Mohammedan, Jew and Freethinker will each have their say. (4) The duties of free Christianity toward the non-Christian peoples: Mohammedans, Chinese, Japanese, Negro races. Representatives of these peoples will be in attendance at the congress and give their views. Among widely known names may be mentioned Paul Sabatier, Samuel A. Eliot, Konow of Bergen, Rochat from Geneva, Ilgen of St. Louis, Walter Kohler of Zurich. The addresses will be given in German, English and French, with the necessary translations. The Berlin sessions will be followed by a trip to various historic localities: Wittenberg, Weimar and Eisenach."

In the meantime arrangements are proceeding actively for the American pilgrimage. Secretary Wendte writes me that but two or three berths remain on the special congress steamer, sailing from Boston, July 13, and he is booking the overflow for other vessels and dates. As the special steamer carries 150 cabin passengers, this indicates quite a respectable attendance from this side of the Atlantic, and there are undoubtedly many more who are only hesitating over the question of ways and means. The rates secured for the party are exceptionally moderate and with the post-congress trip to Hungary and Italy, few tours richer in interest and suggestiveness could be imagined. Who is going from Chicago or the UNITY constituency?

M. E. H.

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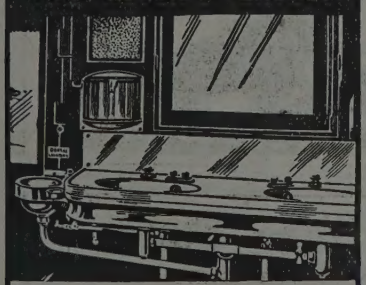

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